Prophecys

Concerning the Return of

POPERY

INTO

ENGLAND, SCOTLAND AND IRELAND.

BY

Arch-bishop *Usher*,
Mr. *Herbert*,
Dr. *D. Pareus*,
Mr. *Burroughs*,
Mr. *Selden*,
Mr. *Baxter*,
Dr. *M. Luther*,
Arch-bishop *Grindal*,
Bishop *Jewel*,
Bishop *Gauden*,
Mr. *Hooker*,
Dr. *Sutcliffe*.

LONDON,
Printed for *A. Banks*, MDCLXXXII.

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Prophecies Concerning the Return of Popery into England, Scotland and Ireland.

James Usher late Lord Arch-Biſhop of *Armagh* Primate of *Ireland*, being asked by a Gentleman of his acquaintance what his thoughts were of a very great Perſecution, which ſhould fall upon the Church of God in theſe Nations of *England*, *Scotland*, and *Ireland*, of which he had ſpoken with great confidence many years before, when we were in the higheſt and fulleſt ſtate of outward peace and Settlement. The Gentleman asked him whether he did believe thoſe ſad times to be paſt, or that they were yet to come, to which he anſwered, that they were yet to come, and that he did as confidently expect it, as ever he had done, adding, that this ſaid Perſecution would fall upon all the Proteſtants Churches of Europe. The other replyed, that he did hope it might have been paſt as to theſe Nations of our, ſince he thought, that though we, who are the People thereof, have been puniſhed much leſs than our ſins have deſerved, and that our late Wars had made far leſs Devaſtations, than War commonly brings upon thoſe Countries where it pleaſeth God in Judgment to ſuffer it: yet we muſt needs acckowledge that many great Houſes had been Burnt, Ruined and left without Inhabitants, many great Families Impoveriſhed and undone, and many thouſand Lives alſo had been loſt in that bloody War, and that *Ireland* and *Scotland*, as well as *England*, had drunk very deep of the Cup of God's Anger, even to the overthrow of the Government, and the utter deſolation almoſt of a very great part of thoſe Countries.

But

But this holy man turning to him, and fixing his eye upon Him, with that Serious and Irefull Look, which he usually had when he spake God's Words and not his own, and when the power of God seemed to be upon, and to constrain him to speak, which the Gentleman could easily discern much to differ from the Countenance, wherewith he usually spake to him, He said thus.

Fool not your self with such hopes, for I tell you, all you have yet seen, hath been but the beginning of sorrows to what is yet to come upon the Protestant Churches of Christ, who will erelong fall under a sharper Persecution than ever it hath been upon them, and therefore said he, Look you be not found in the outward Court, but a worshiper in the Temple before the Altar, for Christ will measure all those that profess his name, and call themselves his People; and the outward worshipers he will leave out, to be trodden down by the *Gentiles*. The outward Court (says he) is the formal Christian whose Religion lies in performing the outside without shewing any inward life and duties of Christianitie, Power of faith and love, uniting them to Christ, and these God will leave to be trodden down, and Swept away by the *Gentiles*, but the worshipers within the Temple and before the Altar, are those who do indeed worship God in Spirit and in Truth, whose souls are made his Temples, and he is honoured and adored in the most Inward thoughts of their Hearts, and they Sacrifice their lusts and vile affections, yea, and their own wills to him, and these God will hide in the hollow of his hand, and under the shadow of his Wings; and this shall be one great difference between this last, and all the other proceeding Persecutions; for in the former, the most Eminent and Spirituall Ministers and Christians did generally suffer most, and were most violently fallen upon, but in this last Persecution, these shall be preserved by God as a seed to partake of that glory which shall Immediately follow and come upon the Church, as soon as ever this storm shall be over. For as it shall be the Sharpest, so it shall be the shortest Persecution of them all; and shall onely take away the

grosse

groſſe Hypocrites and formal Profeſſors, but the true Spiritual Believers ſhall be Preſerved till the Calamity be overpaſt.

The Gentleman then asked him by what means or Inſtruments this great Trial ſhould be brought on. He anſwered, by the Papiſts; the other replyed, that it ſeemed to him very Improbable they ſhould be able to do it, ſince they were now little Countenanced, and but few in theſe Nations, and that the Hearts of People were more Set againſt them than ever ſince the Reformation. He anſwered again, That it would be by the hand, of Papiſts, and in the way of ſudden Maſſacre, and that he the then Pope would be the cheif Inſtrument of it. He then added, that the Papiſts were in his own opinion the *Gentiles* ſpoken of in the 11th of the *Revelation* to whom the outward Court ſhall be left, that they might Tread it under Foot: They having recieved the *Gentiles* worſhip in their Adoring Images, and Saints departed, and in taking to themſelves many Mediators; and this (ſaid he) the Papiſts are now deſigning among themſelves, and therefore be ſure you be ready.

Mr. George Herbert.

REligion ſtands on tip-toe in our Land,
Ready to paſs to the *American* Strand.
When height of Malice, and Prodigious Luſts,
Impudence ſinning, Witchcrafts, and diſtruſts,
(The marks of future bane) ſhall fill our Cup
Unto the Brim, and make our Meaſure up:
When [redacted] ſhall ſwallow *Tiber*, and the *Thames*.
By letting in them both, pollutes her Streams:
When *Italy* of us ſhall have her will,
And all her Calender of ſins fullfill?
Whereby one may foretell, what ſins next Year.

Shall

Shall both in *France* and *England* Domineer.
Then shall Religion to *America* fle.
They have their times of Gospel, ev'n as Wee.

Mr. David Pareus *Professor of Divinity in* Heidelberg

THere shall arise a King out of the Nation of the most Illustrious Lilie, having a long fore-head, high Brows, great Eyes, and an Eagles nose: He shall gather a great Army, and destroy all the Tyrants of his Kingdom: and slay all that fly and hide themselves in Mountains and Caves from his face: For righteousnes shall be Joyned unto him, as the Bridegroom to the Bride: with them he shall wage War even unto to the fourtieth Year, bringing into Subjection the *Islanders*, *Spaniards*, and *Italians*: *Rome* and *Florence*, he shall destroy and burn with fire, so as Salt may be sowed on that Land. The greatest Clergyeman who have invaded *Peters* Seat, he shall put to Death: and in the same Year obtain a double Crown at last going over Sea with a great Army, he shall enter *Greece*, and be named King of the *Greeks*, the *Turks* and *Barbarians* he shall subdue, making an Edict, that every one shall die the Death that worshipeth not the Crucified one, and none shall be found able to resist him, because an holy arme from the Lord shall always be with him. And he shall possesse the Dominion of the Earth, these things being done, he shall be called the rest of Holy Christians, &c.

Bishop

Mr. Jeremiah Burroughs.

Babylon muſt down, and yet the Kings lament her fall, Who then muſt Pull her Down but the People? Not that the People can raiſe a War meerly for Religion, but God will ſo order things, That the Papiſts Shall by their Malice be put upon ſuch Plots and Entreprizes, that ſhall make Themſelves Liable to the Juſtice of the Law, ſo that King's ſhall have no Legal Power to reſcue them from it, but inferiour Magiſtrates aſſiſted by the People ſhall in a Juſt way fall upon them, even then when the Kings of the Earth, and their Merchants ſhall lament them. Hence *Revelation* 19. 6. The *Hallelujah* that is begun upon the Lord God Omnipotent Reigning, is begun by the People. *I hear the voice of many Waters*, &c. *Saying, Allelujah, for the Lord God Omnipotent Reigneth.* Now the Scripture frequently ſets forth the People by Waters, as *Revelation* 17. 15. *The Waters which Thou ſaweſt were People.* We read *Canticles* 5. 11. Where the Glory of Chriſt is ſet forth, it begins at the Head, but *Cant* 7. 1, Where the Glory of the Church is ſet forth, it begins at the Feet; *How beautifull are thy Feet!* Surely the Right Knowledge of theſe Liberties God hath given his People, will much help forward the Great things God hath to do in this Latter Age.

Mr. *Selden.*

Mirum quidem, &c. It is a wounderfull thing that *Azuarrus* 400 years ago ſhould ſay that indeed about the year 1500 the Catholick Religion ſhould fall much in luſtre, extent and authority (*If I tranſlate his words aright*) onely I muſt confeſs the pride, vanity, and ſecurity of the Catholick Clergy ſeem to make way to it: yet (which is more ſtrange) the ſame Religion ſhall cover it's ſelf towards the years 1700, onely I muſt needs ſay that I think the late diviſions ariſing no doubt from Roman Inſinuations, ſeem to threaten the Late Reformation; weakening the Intereſt of Religion on the one hand, and opening advantages to the adverſaries of it on the other; while the Jewiſh way was one and entire within it ſelf, it was ſecure from forreign attempts upon its *being* or *purity*; aſſoon as it was crumbled into thoſe minute parts and factions of *Eſſeans*, *Phariſees*, *Sadducees*, *Herodians*, *Zelots*, &c. It yielded to the adverſary, and at laſt was reſolved to nothing: But that I think there is a providence in all ages remarkable, which doth at once bear teſtimony to, and ſecure Religion, I ſhall much fear that our moſt excellent Religion, ſo miſerably confounded by its diſtracted followers, would one day give place to the two grand miſchiefs of the world *Popery* and *Profaneneſs*; againſt which there are no other remedies below the mercifull aſſiſtance of heaven, than ſound *Doctrine ſetled*, ſevere diſcipline eſtabliſhed, a *decent* and *holy Worſhip ſecured*, and a grand eſtabliſhment enjoyned, which may fence in *truth* and *virtue*, and keep out *errour* and ſin; whereby the Orthodox and the good part of the Nation may be *known* and *encouraged*, as the Heterodox may be *diſcovered* and *awed*.

Mr.

Mr. Baxter.

WHen the motion was first made, for the publishing of these Papers, it seemed to me to be as the casting of water into the Sea; so great is the Number of the Learned Writings of Protestant Divines against the Papists (which will never be well answered) that the most elaborate addition may seem superfluous; much more these hasty Disputations prepared but for an exercise which is the Recreation of a few Country-Ministers at a monethly meeting, when they ease themselves of their ordinary work. But upon further consideration, I saw it was, The casting of water upon a threatning fire, which the Sea it self doth but restrain. It's more Engines than a few that are openly or secretly at work at this time to captivate these Nations again to the Roman Pope. When so many hundreds, if not thousands are night and day contriving our seduction, (under the name of reconciling us to the Church;) if no body counter-work them what may they not do. Its not enough that we have had Defenders, and that their Books are yet in the World. Old Writings are laid by, though much stronger than any new ones: But new ones are sooner taken up and read? The Papists have of late been very plentiful, and yet very sparing in their Writings Plentiful of such as run among the simple injudicious people in secret, so that the Countries swarm with them; But sparing of such as may provoke any Learned man to a Confutation: That so, they may in time disused us from those Studies, and so disable the Ministry therein, and catch us when we are secure through a seeming peace, and fall upon us when we have lost our strength. And I am much afraid that the generality of our people (perhaps of the best) are already so much disused from these studies, as to be much unacquainted with the Nature of Popery, and much more to seek for a preservative against it, and a through confutation of them. So that if

Papists

Papists were once but as fully set out among us in their own likeness, as they are under the names of Quakers and other Sects, what work would you see in many places? I doubt many would follow their pernicious ways, and fall like Sheep of a common rot, or People in a raging pestilence, especially if they had but the countenance of the times: Not through their *strength, but because our people are naked, and unmeet for a defence.*

The work that now they are upon, is, 1. *By Divisions, and reviling the Ministers, to loosen the people from their Guides; that they may be as a Masterless dog that will follow any body that will whistle to him.*

2. *To take down the Ministers maintenance and encouragements, that they may be disabled so vigorously to resist them.*

3. *To hinder their union, that they may abate their strength, and find them work against eachother.*

4 *To procure a Liberty of seducing all they can under the name of Liberties of Conscience, that so they may have as fair a game for it as we: and ignorance and the common corruption of nature (especially so heightened by a custome in sin) doth befriend the Devil's cause much more than God's; or else hows comes it to pass that the Godly are so few, and Error, Idolatry and Impiety doth so abound in all the Earth!*

5. *To break the common people into as many Sects and Parties as they can, that they may not onely employ them against one another, but also may hence fetch matter of reproach against our profession in the eyes of the World.*

6. *To plead under the name of Seekers against the certainty of all Religion; that men may be brought to think that they must be either of the Popish profession or of none.*

And indeed when all Sects have done their worst it is but two, that we are in any great danger of (And of those I think we are in more danger, than the most are aware of) and that is, 1. Papists: *who plead not as other parties, onely by the tongue, but by exciting Princes and States against us, and disputing with the Fagot or Hatchet in their hands: And if*

we

we have not Arguments that will confute a Navy, an Army, or a Powder-Plot, we can do no good against them.

2. Prophaneness, animated by Apostate Infidels: This is the Religon that men are born in. And men that naturally are so indeared to their lusts, that they would not have the Scripture to be true, will easily hearken to him that tells them it is false.

Tea so much doth Popery befriend men in a vicious course, that some are apt to joyn those together, thinking at the heart that Christianity is but a Fable: but yet for fear it should prove true, they will be Papists, that they may have that cure remedy for a reserve.

If God will preserve us but from these two dangers, Popery and Prophaneness animated by infidelity, it will go well with England.

1. Either Scripture is true or not true: If not, Popery is not true, which pleadeth its warant from it (and some of them argue, as if they purposed to disprove the Scripture and to imitate Sampson, in pulling down the house on their heads and ours, in revenge for the dishonour they have suffered by the Scripture.) If it be true (as nothing more true) then Popery is not true, which palpably contradicteth it, as in the points of Latine service, and denying the Cup in the Lords Supper, and many other is most evident.

3. Either the judgment of the Antient Doctors is sound or not: If not, then the Church of Rome is unsound, that is sworn to expound the Scripture only according to their consent: If it be sound, then the Church of Rome is unsound, that arrogate a Universal Government and Infallibility, and build upon a foundation, that was never allowed by the Antient Doctors (as in the third Disp. I have fully proved) and which most Christians in the World do still reject.

4. Either Reason it self is to be renounced or not: If it be, then none can be Papists but mad men. If not, then Popery must be renounced, which foundeth our very faith upon impossibilities, and teacheth men of necessity to believe in the Pope as the Vicar of Christ, before they believe in Christ, with many the like, which are afterwards laid open.

5. Either

5. *Either our five Senses, and the judgment made upon them, is certain and infallible or not. If not, then the Church of* Rome, *both Pope and Council are fallible, and not at all to be trusted: For when all their Tradition is by hearing or reading, they are uncertain whether ever they heard or read any such thing; and we must all be uncertain whether they speak or write it: And then we must not only subscribe to* Franc. Sanchef. Quod nihil scitur, *but also say that* Nihil certo creditur. *But if sense be certain and Infallible; then the Church of* Rome, *even Pope and Council are not only Fallible; but certainly false deceivers and deceived. For the Pope and his Council tell the Church that it is not Bread and Wine which they take, eat and drink in the Eucharist. But the senses of all sound men do tell them that it is. I see that its Bread and Wine, I* smell *it, I* feel *it, I* taste *it; and some what I* hear, *to further my assurance: And yet if Popery be not false, its no such matter. One would think the dullest Reader, might be quickly here resolved whether Popery be true or false. Look on the consecrated Bread and Wine, touch it, smell it, taste it, and if thou canst but be sure that it is indeed Bread and Wine, thou mayest be as sure that Popery is a delusion. And if thou can'st but be sure, that it is not Bread and Wine, yet thou mayst be sure that the Pope or his Council, nor any of his Doctors are not to be believed. For if other mens senses be deceitful, theirs and thine are so too.*

Reader, Adhere to God, and the Righteousness of Christ, and the Teachings of the Holy Ghost, by the Scriptures, and a faithfully Ministry, in the Communion of the Saints, and as a member of the Catholick Church, which arising at Jerusalem, is dispersed over the World, containing all that are Christians; renounce not right Reason, or thy senses; and live according to the light which is vouchsafed thee; and then thou shalt be safe from Popery, and all other pernicious damning Errors.

Mr.

Mr. Luther.

NOn cessius, &c. No sooner have we reformed, but those arise among us who speak perverse things, and destroy that in a week, which we had been some years setting up; whose hand is this, is it not the adversaries? who sows these Tares, but the Enemy? who finding he cannot prevail openly, undermines us secretly; who seeing he cannot succeed against us *bare-faced*, attempts us under the vizard of a deluded people: God of his mercy put a stop to those delusions, which if they proceed will ingulf us again in Popery: These cry down the Ministers of the Gospel, the Papists can do no more; they do the Papists work for them, alas, alas! *&c.*

Archbishop *Grindal.*

TWo great dangers I really fear, *Atheism* and *Popery*; both me thinks, I see arising out of our needless *divisions* and *differences*, fomented and cherished, I fear by *Satan* the *enemy of mankind*, and the *Pope*, the enemy of Christendom, that *Antichrist*, the mystery *of whose iniquity* yet *worketh* among us, but *that he letteth* who *also did let, and will let*, by her power and authority given her *of God, for God*, until (which God avert, though their enemies endeavour) *she be taken out of the way.*——— By these *differences* the enemies of our Religion gain this, That *nothing can be established by Law in the Protestant Religion*, whose every part is opposed by one or other of her

her own professors; so that things continuing loose and confused, the Papists have their opportunity to urge their way, which is attended with Order and Government, and our Religion continued thus distracted and divided, some vile wretches lay hold of the Arguments on one side to confute the other, and so hope at last to destroy all: *In quæ reservantur tempora?*

Bishop Jewel.

NOw let us behold the present state of our country. These words of Christ our Saviour were never more true, than we finde them now in these our days. The harvest is great, and the labourers very few, the poore people lieth forsaken, and left as it were sheep without a guide: the afflicted in conscience have no man to quiet them: they grow wild and savage, as it were a people that had no God: they are commanded to change their religion, and for lack of instruction, they know not whither to turn them: they know not, neither what they leave nor what they should recieve.

Some other defie, and spit at the holy Gospel of our Saviour Christ, and refuse the covenant of everlasting life. Some other for lack of knowledge follow after willful and blind masters, and become Arrians or Pelagians, and thus they blaspheme the Son of God. Some others give themselves over to their own affections, and, as he saith, rejoyce and triumph in their filthiness, without fear of God, without conscience of sin, and so tread down the blood of the Testament under feet: and this do they for lack of teaching, because they have not learned men and preachers to shew them what they should do.

O, saith

O, saith our Saviour Christ, the good shepherd and bishop of our souls, my harvest is beaten down and lost, and there is none that will go abroad and save it. My people run headlong to their own destruction, not of Malice but of very simplicity, only because they are not taught, because they know not my father nor me. Also, it is not my fathers will that any of them should be lost.

But for the hope of posterity, I report me to all you which are fathers, and have children for whom you are careful. Although your selves have a zeal and care for the house of God: yet will you breed them up, keep them at School, until four and twenty years old to your charges, that in the end they may live in glorious poverty? that they may live poorly and naked like the Prophets and Apostles? Our posterity shall rue, that ever such fathers went before them: And Chronicles shall report this contempt of learning among the punishments, and murrains, and other plagues of God. They shall leave it written in what time and under whose raign this was done. Or if we grow so barbarous that we consider not this, or be not able to draw it into Chronicle, yet forrain Nations will not spare to write this, and publish it to our everlasting reproach and shame.

In the mean time, what may be ghessed of their meaning, which thus ravin and spoil the house of God, which decay the provision thereof, and so basely esteem the Ministers of the Gospel? they cannot say to God, The zeal of thy house hath eaten me up. Howsoever in other things they do well, howsoever they seem to rejoyce at the prosperity of Sion, and to seek the safety and preservation of the Lords Anointed: yet needs must it be, that by these means forraign power, of which this Realm by the mercy of God is happily delivered, shall again be brought in upon us. Such things shall be done unto us, as we be for sufferers: the truth of God shall be taken away, the ho-

ly Scriptures burnt and consumed in fire. A marvellous darkness and calamity must needs ensue. For, if the tempest be so dark in the sea, that the load-star lose her light, and the needle fail to give token of the North Pole, no marvel though the ship lose her course, and be swallowed in the sands.

The Gospel, of Christ is the fountain of light, and of knowledge. It cannot be maintained by ignorance and darkness. These be the props of their kingdom which take away the Scriptures, which hold the people in blindness, which like the light, which have their common prayers, minister the Sacraments, marry, bury their dead in a strange tongue, that the people may understand nothing: which make a famine of hearing the word of God: which stop up the springs of the water of life: which take away the keys of the kingdom of heaven, and neither enter in themselves, nor suffer them that would enter: which say ignorance is the mother of devotion, and the Church is then in best order, and the people most devout, when they are hood-winckt and blinded, and see nothing.

These are not fit instruments wherewith we may overcome the adversaries. This is not the sword of the spirit, these are not the spiritual weapons, which cast down holds, and every high thing that is exalted against the kingdom of God. When man that would keep out his enemy, will pull down his holds: what Captain that meaneth to give a forcible assault upon the enemy, will discourage his fighting souldiers, but our Souldiers are out of courage, our Castles are falling: therefore that which we fear will fall upon us.

Biſhop *Gauden.*

THeſe, and ſuch like, are the uncouth expreſſions uſed to *uſher it*, under the names of *Liberty*, *Curioſity*, *ſublimity*, nothing but *Ignorance*, *Idleneſs*, *Atheiſme*, *Barbarity*, *Irreligion*, and *utter confuſion* in this Church: or at beſt, (as I ſhall afterward more fully demonſtrate) they are but van-courriers, or agitators for *Romiſh ſuperſtitions* and *Papal uſurpations*; the end of all this *gibberiſh* is, *Venient Romani.*

Put all theſe *fine fancies* and affected phraſes together, with all thoſe ſtrange phantaſms in Religion, which of late have *haunted* this Church, like ſo many unquiet vermin, or unclean ſpirits; truely they ſpell nothing but, firſt, populat extravagances, which are the embaſings and embrovlings of all true and reformed Religion; next they portend *Popiſh* intereſts and policies prevailing againſt this Church and ſtate, whoſe future advantages are cunningly, but notably, wrapt up in theſe *plebeian* furies, and fondneſſes, as *grocery wares* are in *brown paper.* Be confident, the *ſpirit of Rome* (which is very vigilant and and active) doth then move moſt potently upon the *face of our Engliſh waters*, when there is to be ſeen nothing but *a ſea of confuſion*, a meer *Chaos* of the *Chriſtian and Reformed Religion.*

Which feared deluge, (and by wiſe men forſeen) *devaſtation* of the *Reformed Religion* (once wiſely eſtabliſhed, honourably maintained, and mightily proſpered in the *Church of England*) is already much ſpread and prevalent among many people, under the plea and colour of I know not what *liberty*, to own any or no Miniſter, any or no Religion, any, none, or many Churches in *England.* The viſible decayes and debaſings of the true and Reformed Religion in *England*, as to piety, equity, unity

and charity, as to the authority of its Miniſtry and ſolemnity of its Miniſtrations, are ſo *palpable*, both in the outward peace and profeſſion, alſo in the inward warmth and perſwaſion, that it is high time for all ſober and wiſe men, that love God, Religion, and their Country, mightily to importune the mercies of God, that *breathing* upon us with a *ſpirit of meekneſs and wiſdom, truth and love, humility and honeſty*, he would (at length) aſſwage that *deluge* of contempt and confuſion, the troubled and bitter waters of *wrath* and *contention*, which have *overwhelmed* the *higheſt mountains* of this *Church*; over-topping by their ſalt waves and aſperſions, the graveſt, wiſeſt, moſt learned and religious, both Preachers and Profeſſors, of the Reformed Religion in this *Church* and *Nation*.

Which licentious inſolencies have made all ſober Chriſtians ſo ſick, weary and aſhamed of them, that they cannot but be infinitely grieved to ſee and fore-ſee the *lowebbe*, to which the Reformed Religion in its purity and power, muſt in time fall in *England*, while the priſtine dignity and authority of the *Evangelical Miniſtry* is ſo invaded baffled and depiſed; while the authentick derivation, and Catholick ſucceſſion of that *holy power*, is ſo interrupted, innovated, divided, deſtroyed; while the reverence of primitive cuſtomes and examples is ſo ſlighted, abated, by *Popiſh innovators*; while the cords of Chriſtian harmony and Church-policy are ſo looſened and ravelled on every ſide; while the juſt honour and encouragements of learning and learned men are ſo much damped and exhauſted; while the *Eccleſiaſtick Glory* of his *Nation*, which was the chiefeſt (in being and owning *it ſelf* as a true and Reformed *Church* of Chriſt) is ſo much eclipſed, to the great reproach of this preſent age, and the infinite hazard of poſterity; which will hardly ever recover the honour, order, beauty and unity of Chriſtian and Reformed Religion, formerly enjoyed in this Church and Nation, when once the Jewels of it, the learned, ordained, orderly and authoritative Miniſters of the Goſpel, with all their Miniſtry and Miniſtrations, **come to be either trampled under**

feet

feet by Schismatical fury, or invaded and usurped by vulgar insolency; which in time will rake them all up, and bury them in the dunghil of Romish superstitions and Papal usurpations.

From the Deformities, Divisions, and Degenerations of *Religion*, also the Falsifications, Usurpations and Devastations, which of later years have been made by the violent sort of *Anabaptists* and other *furious Sectaries*, against the Unity and Authority, the Sanctity and Majesty of the *Church of England*, destroying its *Primitive Order* and *Apostolick Government*, its *Catholick Succession*, its *holy Ordination*, its *happy* and most *successful Ministry*, to the great neglect and contempt of all holy ministrations and duties of Religion; I cannot but further intimate to your piety and prudence (*O my honoured Countrey-men*) that which is most notorious, and no lesse dangerous, both in *religious* and *civil* respects, namely, the great Advantages, Applauses and Increases, which the *Roman*, or *Papal party* daily gain against the *Reformed Religion*, as it was once wisely, honourably, and happily established, professed and maintained here in *England*: which is now looked upon by the more subtil, superstitious and malicious sort of *Papists*, as deformed, divided, dissolved, desolated; so *conclamat* for *dead*, that they sail not with scorn to boast that in *England* we have now no *Church*, no *Pastors*, no *Bishops*, no *Presbyters*, no true *Ministry*, no *holy Ministrations*, no *Order*, no *Unity*, no *Authority*, no *Reverence*, as to things *Divine* or *Ecclesiastick*. Insomuch that we must in this sad posture, not onely despair of ever getting ground against the *Romanists*, by converting any of them from the errours of their way to the true *Reformed Religion*; but we must daily expect to lose ground to the *Popish party* and their Proselytes: there being no *banks* or *piles* now sufficient to keep the *Sea of Rome* from over-flowing or undermining us, in order to advance their *restless interests*; which have been, and still are, mightily promoted, not by the *reverend Bishops* and the other *Episcopal Clergy* (who are men of Learning, Piety, Prudence, and *Martyr like constancy*) as some men with more Heat than

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Wit, more Spite than Truth, have in their mechanick and vulgar *Oratory* of late miserably and falsly *declaimed*; but by those who have most done the *Popes work*, while they have seemed most furiously to fly in the Popes face, as popularly zealous against Popery, and yet at the same time by a strange giddiness, headiness, and madness, they have risen up against that *Mother-Church* which bare them, and those *Fathers* in it, who heretofore mightily defended them and theirs from the *talons* and *gripes* of that *Roman Eagle*: and this not with childish scuffings or light skirmishings, to which manner of fight the illiterate weakness and rudeness of our new Masters and Champions hath reduced those Controversies? but with such a *Panoply* or compleat Armour of *proof*, such sharp Weapons, such ponderous Engines, such rare dexterity of well-managed Powers, raised from all Learning, both Divine and Humane, that the high places and defences of *Rome* were not able to stand before them heretofore, when they were battered by our *Jewels*, our *Lakes*, our *Davenants*, our *Whites*, our *Halls*, our *Mortons*, our *Andrews*, and the late invincible *Usher*, who deserved to be *Primate*, not only of *Ireland*, but of all the Protestant Forces in the world. All these were Bishops, Worthies of the first three, seconded in their ranks by able and orderly Presbyters, as *Whitakers*, *Perkins*, *Reynolds*, *Whites*, *Crakenthorps*, *Sutcliffs*, and innumerable others, while our Regiments were orderly, our Marchings comely, and our Forces both united and encouraged.

Whereas, now there is no doubt but the mercile's mowing down and scattering of the *Clergy of England*, like Hay, with the withering and decay of Government, Regularity and Order in this Church, these have infinitely contributed to the *Papal harvest*, and *Romish agitations*, the *gleanings* of whose *Emissaries* will soon amount to more than the *sheaves* of any the most zealous and *reformed Ministers* in *England*. By the *Papal interest* and *advantages*, I do not mean the *Roman Clergies preaching* or *propagating* those *truths* of *Christians Doctrine* and *Duties*, which (for the main) they profess in common with us and all

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Christian Churches, if any of them be thus piously industrious, I neither *quarrel* at them, not *envy* their *successes*, but rather I should rejoyce in them with Saint *Paul*; because however *Christ crucified* is preached, by some whom common people will either more reverence or sooner believe (than they generally do the decayed, despised, and divided *Ministers* of *England*) who seem to have (many of them) so small abilities, and carrying so little shew or pretence of any good *authority* for their *work Ministerial*; nor can they be potent or esteemed abroad, who are so impotent and disesteemed at home.

But I mean that *Papal Monarchy*, or *Ecclesiastical Tyranny*, by which the *Church*, or rather the *Court of Rome*, (by such sinister Arts and unjust Policies, as were shamefully used and discovered in the *Tridentine* conventicle) seeks to usurp and continue an *imperial power* over all *Churches* and *Bishops*, as if there had been but one Apostle, or one Apostolick Church planted in the world; also to corrupt and abuse that ancient Purity, Simplicity, and Liberty of Religion, which was preserved among Primitive Churches and their co-ordinate Bishops: Further, without fear of God or reverence of man, opposing some *Divine Truths* and *undoubted institutions* of Christ also imposing such *erroneous Doctrines* and *superstitious Opinions* upon all Christians, to be believed, and accordingly practised, as become not the *severity* and *sanctity* of true Religion, adding to that holy *foundation* (which was indeed first laid by the great *Apostles*, and continued happily for many *hundred years* by the successive Bishops of *Rome*) those *after-superstructures*, not of *ceremonies* onely, which are tolerable (many of them like feathers, making but little weight in Religion) but of corrupt *Doctrines* and superstitious *Duties*, as seem (at best) impertinent to true Piety; but some of them are *erroneous*, *sacrilegious*, *pernicious*. In some things they are boldly adding to, or detracting from the *Doctrine* and *Institutions* of our blessed *Lord Jesus Christ*: in other things they impose for *sacred* and *necessary*, such opinions and customes, which are but the *rust* and *drosse*, the *disease* and *deformity* of *Christian*

Religion, contracted in the long ignorance, darkneſſe, and almoſt *barbarity* of times, which God winked at: but now they appear highly and juſtly *ſcandalous*, yea, intolerable to more *judicious* and leſſe *credulous* Chriſtians, who are very ſenſible, not onely of that offence, which many *Papal Injunctions* and *Obſervations* give to themſelves, as Chriſtians, but alſo to the very *Heathens*, to *Jews*, and to *Mahometans*, who cannot reconcile in any Realon or Religion the *Idolatrous* uſe of *Images* and *Hoaſts* among *Papiſts*, to which they muſt ſubmit, if they will be in communion with them, or converted to be Chriſtians; nor yet thoſe *Tridentine Terrours* and *Anathemas* of eternal damnation, which are thundered by them againſt all thoſe who will not, againſt God's expreſſe Words, own as *Truth*, and *ſubmit* to as neceſſary, thoſe opinions and practices among *Papiſts*, which ſeem either *impious* or *impertinent*, as to true Faith and a good Conſcience.

Againſt all which burthens (too heavy for any wiſe and generous Chriſtians to bear, when once duly informed of the weight and danger of them, and duly reformed from them) as the great *Wiſdom*, *Piety*, and *Order* of the *Church* of *England* in its ſacred Miniſtry and holy Miniſtrations, was heretofore the greateſt *barre* and *bulwark* in all the *Chriſtian world*: ſo the diſadvantge of the *Reformed Religion* are now ſo palpable, and the danger of the people of this *Nation*, as ſo obvious in their returning to that *Egypt* and *Babylon* again, which is not the *Church of Rome*, but its diſeaſe and opreſſion; that I know not in *ordinary providence* any means can be uſed, or is left, to ſtop the daily prevalencies of *Popery*, and the great *Apoſtaſie of England* to the Romiſh ſuperſtition and ſubjection in after-times, unleſſe God ſtir up ſuch Wiſdome, Zeal and Care in thoſe that have honeſt hearts, joyned with publick power and influence, not ſo much to *fleece* and depreſs *Popiſh Recuſants* by *pecuniary exactions* (which is to ſet Religion to *ſale*, and to make *merchandize of mens errours*, rather than fairly to perſwade and win them by the proper and perſwaſive engines of true Religion;) but (rather) duly

duly to restore and speedily assert the Honour, Order, Succession, Unity, Authority and Majesty of this *Reformed Church* and its *Catholick Ministry*: from which when the *Papists* see our selves to be such *profound Revolters*, with what *face* can we expect they should ever come into our *Reformation* which they now behold with joyful and disdainful eyes, so *mangled*, so *deformed*, so *massacred* by our owns hands? How can we with Justice, Honor, or Humanity, inflict severe penalties upon *Papists*, as refusing to *conform* to our *Church* and *Religion*, when they protest, with so much *truth*, to our faces, they cannot see any *Church*, any *Religion* among us, as *uniform*, *publick*, *authentick*, *constant*? What (they say) formerly had the goodliest figure and fairest presence of a *Christian Church*, and the best *Reformed* of any, is now *deformed*, *ruined*, *demolished*; nothing but scattered *rafters* and pieces of that *ship-wrackt vessel* now appear floating up and down in a restless and foaming sea of *faction*, *opposition* and *confusion*, between Bishops, Ministers and People: some are *Episcopal*, others *Presbyterian*, a third sort *Independant*: all are disparate or opposite in *Discipline*, some are Heterodox in *Doctrine*: the *Anabaptists* rise against all, and the *Quakers* so are above all.

To which of all these, with *many other Sects*, shall an honest-hearted *Papist* apply himself, to be safe and setled in Religion? If to the poor and depressed remains of Bishops, and the Episcopal Clergie, who yet adhere to the Church *England*; alas, they are weak and exhausted, contemned by many, pitied some, but asserted by few or none, according to their true merit in former ages, or their present Worth, Courage, Constancy and Patience in this. If the Romanists go to the Presbyterian party, which like small shoots spring out so thick in *England*, upon the cutting down of *Episcopacy*, to which they all formerly submitted; these, besides their Levity, Parity, and Inconstancy, as to their former Stations, Opinions, and Oaths, seem so unseasonably insolent, and magisterially domineering, before they had got a full and just dominion, that all sober men think them rather popular, plebeian

and impertinent in their heats, transport and passions, than so modest, wise, and grave, as becomes those who will undertake to wrest Government out of the hands of their superiours and betters every way, and to impose a novelty of untried and undesired Discipline upon such a great and stout Nation as *England* is; which disdaining the insolency of Popes, and offended at the indiscretion of some Bishops, will hardly ever bear the pertnesse of petty Presbyters, who cannot want Vanity, Impudence and Arrogancy, when they fancy themselves in a supremacy of Power above people, Parliaments and Princes: for they affect no lesse, as Christ's due and theirs too. If the tossed Romanists run to the spruce and self-conceited Independents for shelter, because these fine new Masters seem to have patents for Christian Liberty, and urge a *Magna Charta* from Christ, to be accountable to none in matters of Religon, but their own little Congregation, Church, or Body, in which, as in an Ecclesiastick Corporation or free Borough of Religon, they may hang and draw, exercise high and low Justice upon mens souls as they list in their little Conventicles; yet here the poor Papist finds so much of a rude and exotick novelty, such a grosse show of Schisme, such variety, such an inconsistency, such a plebeian petulancy, such pitiful and ridiculous affectations, and arrogating of Church-power in some of the plebs, and such contempt of it in others, that he cannot think it is other than some pieces of *Josephs* bloody coat, or some torn limbs of his body. Compared to what Splendour, Order, Strength, Beauty, Unity, Decency, and Majesty in Doctrine and Discipline, in Faith and holy Duties, was formerly to be observed, even to the envy and admiration of sober Papists, in the Church of *England*; how much more in the Antient and Catholick Churches grand combinations, from which these petty fractions and crumblings of Christians seem most abhorrent and dissonant?

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This goodly *Cedar*, then, of the Church of *England* being thus broken and hewn down, and nothing like it, or comparable to it, planted in its room, but such Shrubs and Mushromes as grow of themselves out of the rankness of the earth (vulgar humours and passions) under whose shade any Egyptian Vermine, Frogs, or unclean Birds may hide themselves; no wonder if the Papists triumph in their sufferings and constancies if they despise all our Presbyterian, Independent, Anabaptistick, and fanatick Novelties; if they rejoyce in that vengeance which they conclude God hath made upon our Schismes, Errours, Obstinacies, and Persecutions against them, by our mutual confusions.

Hence must daily and necessarily follow secret inclinations, and accessions to the Roman party, by all those who are not well grounded in the Reformed Religion, or not much prejudiced against the Popish Errours, or are indifferent for any Religion which is most easie or pleasing. These at length will wrap to the Roman party, as the most specious of any: so that unless there be a speedy restauration of the honour of the Church of *England*, I see not how it is possible to prevent that fatal relapse, either to Romish superstition and slavery, or else to a dreadful persecution, which will in time necessarily follow those dissipations and destructions of this Reformed Church, its Ministry, Government and Religion, which some men have already too much, and still do, beyond measure, so industriously promote, to the excessive joy and gratifying of the Popish party and designs, which are not onely invasive upon the honour and freedome of this Nation, but highly scandalous to our Reformed Profession, and dangerous to our consciences, especially as we yet stand convinced of the Errors, Superstitions and Sacriledges of the Romish Religion since it lapsed from the Primitive Institutions of Christ, the patterns of the Apostles, the ancient Communion of Christian Churches, and the fraternal Co-ordination of Bishops, who were

alwayes united in orderly, happy, and harmonious Aristocracies, rather than subordinate to any one Monarchical Supremacy, as to Ecclesiastical Power and Jurisdiction: however they had such regulation and primacy of order, by Patriarchs and Metropolitans among Bishops and the representers of several Churches, as become wise men, that were numerous when they met in great Councils or Church Assemblies.

Nor do these wilely Romanists exercise their malice against this Reformed Church, onely with their own strength and dexterity, but they have other oblique Policies and sinister Practices by which they set on work the hot heads and pragmatick hands of all other *Sects*, who pretend the greatest Antipathies to popery, and yet most promote its interests by their Factions and fanatick Practises, by their heedlesse and, hedlesse their boundlesse and endlesse Agitations, which blast all true Reformation, and bring nothing but Division and Confusion.

For among these there are a sort of people who affect Supremacy in Church and state too, a spiritual and temporal Dominion, no lesse than doth the Pope of Rome: there among them many petty Popes, who would fain be the great and onely Dictators of Religion, whose opinionative pride and projects are as yet of a lesse volume and blinder print, but they every day mediate and agitate new Editions of their power, and larger additions to their parties and designs; being as infallible in their own conceits, as imperious in their spirits, and magisterial in their censures, as the proudest Popes of Rome; not doubting to condemn and excommunicate any private Christians and Ministers, yea whole Christian Churches, yea and the best Reformed in the world (such as *England* was), if they be not just of their form and fashion, or if they will not patiently submit to their multiform and deformed Reformations, by which they daily with-draw true Reformation to such a small thread, that losing its strength and integrity, it must

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needs ſnap in pieces and become uſeleſſe: the ſtrange fires of blind, popular, prepoſterous and ſacrilegious Zeal ſo over-boyling true Religion and ſober Reformation, till they are utterly confounded and quenched with ſuch ſordid and ſhamefull deformities, as muſt needs follow their Diviſions, Diſtractions and Deſpiciencies, as to all Church-order, Chriſtian unity and Miniſterial authority. Thus many heady and giddy Profeſſors have been ſo eager to come out of *Babylon*, that they are almoſt run out of their wits, and far beyond the bounds of good conſciences; ſo jealous of Superſtition, that they are Panders for Confuſion; ſo ſcared with the name of *Rome*, that they are afraid of all right Reaſon and ſober Religion; ſo fearful of being over-righteous by following vain traditions of men, that they fear not to be over-wicked, by over-throwing the good foundations of Order, Honour, Peace and Charity, which Chriſt and his Apoſtles have laid in his Church: fierce enemies indeed againſt the Idolatry of Antichriſt, but faſt friends to Belial and Mammon, to Schiſme and Sacriledge; which having no fellowſhip with God and Chriſt, muſt needs belong to the party of Antichriſt, which contains a circle of Errours, while Chriſt is the centre of Truth: And we know that parts diametrically oppoſite to each other may (yet) make up the ſame circumferences and be at equal diſtance from the centre; ſo may Practiſes and Opinions which ſeem moſt croſſe againſt each other, yet at *Herod* and *Pilate*, alike conſpire againſt Chriſt and true Religion, like vicious extremes, which are contrary to each other, and yet uncorreſpondent with that virtue from which they are divided.

But the end or effect following their actions, (though poſſibly not ſome of their intentions) will be this, to prepare by theſe various windings, confuſed circulations and diſtorted wreſtings of the Reformed Religion, the way for Roman factors, *Papal* intereſts and Jeſuitick deſignes, whoſe learned abilities, orderly induſtry, and indefatigable activity is ſuch, that by that time the old

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ſtock of Reverend, orderly and authoritative Biſhops and Presbyters, (the trueſt and moſt unqueſtionable Miniſters of the Church of Chriſt) are worn out in *England*, and the reformed Religion is reduced with its titular and extenuate Miniſters to a meer medly, or popular Chaos of confuſions, (the moſt of ſober people being either ſick, or ſhamed, or weary of their home bred diſorders, and unremedied diſeaſes in Religion). By this time (I ſay) the Romiſh agitators will not onely devour all theſe petty parties, and feeble factions of Reformers, with as much eaſe as the Stork did the Frogs; but they will (in time) utterly deſtroy the remains of the defamed Doctrine and deformed Religion, which your fore-fathers owned, and to the death profeſſed, as moſt true and well reformed, with great Honour, Holineſs, and Happineſs, which yet the ignorance and inſolence, the Illiterateneſs, and Ruſticity, the Barreneſſe and Barbarity of novel Sects have already rendred poor and deſpicable, much to be pitied and deplored both at home and abroad.

I muſt ever ſo far own my reaſon, as to profeſſe that I look upon the Defamers Dividers and Deſtroyers of the Church of *England*, (whatever they are or ſeem) to be no other than the perdues or forelorn hope of Popery, which by lighter skirmiſhes open advantages to the Popes main Battaglio; the Vancourriers, or Harbingers, ſent and excited (in great part) from the Pragmatick Policies of *Rome*, whoſe graud intereſt ſince the Reformation hath been, not more to advance the Houſe of Auſtria and preſerve the Papacy, than to regain the Church of *England* to the Romiſh ſlavery.

Certainly theſe petty parties, who ſcarce know what they drive at, and are full of varieties in their Fancies, Forms and Factions, theſe cannot produce ſo conſtant a current and ſo ſtrong a tide, as is always urging againſt the Church of *England* and the honour of the Reformed Re-

Religion; but they are driven on by a ſubtle and ſecret, yet potent impulſe, as waves of the ſea, not onely daſhing and breaking upon each other, but (all of them) battering the Honour and Stability of the Church of *England*, as the great rampart or bank which ſtands in the way of the See of *Rome*, mightily oppoſing and hindering heretofore both fanatick Confuſions, Papal Uſurpations, and Romiſh Superſtions; whoſe advantages now are evidently prepared and carried on by thoſe, that under the name of Reformation will moſt effectually at laſt overthrow it.

For after theſe petty ſpirits, who have been and are the great Dividers, Deſpiſers and Deſtroyers of the reformed Church of *England*, have a few years longer played their mad pranks in this ſometime ſo flouriſhing and fruitful vineyard of the Lord, (pulling up the hedge of Eccleſiaſtical Canons, and Civil Sanctions, throwing down the wall of Ancient Diſcipline and Catholick Government, breaking in pieces the wine-preſs of holy Ordination and Miniſterial Authority and Succeſſion, pulling up both root and branch of holy Plants and regular Planters;) what (I beſeech you) can hinder theſe ſubtle Foxes and wild Boars of Romiſh Power and Policy, to enter in, and not onely ſecretly, but openly (as occaſion ſhall ſerve) to deſtroy all the remaining ſtock of the true Proteſtants and Profeſſors of the Reformed Religion; who at firſt ſoberly proteſting againſt Popiſh Errours and Deformities, afterwards praying (in vain) for a joynt and juſt Reformation, did (at laſt) reform themſelves, after the rule of God's Word, interpreted by the Catholick Practiſe of pureſt Antiquity.

What (without a miracle) can hinder the Papal prevalency in *England*, when once ſound Doctrine is ſhaken, corrupted, deſpiſed; when Scriptures are wreſted by every private interpreter; when the ancient Creeds and Symbols, the Lords Prayers and Ten Commandments, all

all wholsome forms of ſound Doctrine and Devotion, the Articles and Liturgy of ſuch a Church, together with the firſt famous Councils, all are ſlighted, vilified deſpited and abhorred by ſuch Engliſhmen as pretend to be great Reformers; when neither priſtine Reſpect nor Support, Credit nor Countenance, Maintenance nor Reverence ſhall be left either to the Reformed Religion or the Miniſtry of it? without which they will heardly be carried on beyond the fate of Pharaohs Chariots, when their wheeles were taken off, which is to be overwhelmed and drowned in the Romiſh red *Sea*, which will certainly overflow all, when once *England* is become not onely a dunghill and Tophet of Heretical filth and Schiſmatical fire, but an Aceldama, or field of blood, by mutual Animoſities and civil Diſſentions, ariſing from the variations and confuſions of Religions.

All which, as the Roman Eagle now fore-ſees, and ſo follows the camp of Sectaries (as Vultures and Birds of prey are wont to do Armies) ſo no man, not blinded with private paſſions and preſent intereſt, is ſo ſimple, as not to know that it will in time terribly ſeize upon the blind, dying, or dead carkaſe of this Church and Nation; whoſe expiration will be very viſible, when the Purity, Order and Unity of Religion, the Reſpect, Support and Authority of the Miniſtry is vaniſhed and baniſhed out of *England*, by the neglect of ſome, the Malice, Madneſſe and Ingratitude of others, your moſt unhappy Countrey-men: Then ſhall the *Iſrael* of *England* return to the *Egypt* of *Rome*; then ſhall the beauty of our *Sion* be captive to the bondage of *Babylon's* either Superſtition or Perſecution; from both which I beſeech God to deliver us.

As an Omen of the future fate, how many perſon of fair Eſtates, others of good parts and hopefull Learning, are already ſhrewdly warped and inclined to the Church of *Rome*, and either actually reconciled, or in a great readi-

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ness to embrace that Communion (which excommunicates all Greek and Latine Churches, Eastern, Western and African Christians, which will not submit to its Dominion and Superstition) chiefly moved thereto, because they know not what to make of or expect from the Religion and Reformation of the Church of *England*; which they see so many zealous to reproach and ruine, so few concerned to relieve, restore, or pity?

As for the return of you (my noble Countrey-men) and your Posterity to the Roman Subjection and Superstition. I doubt not but many of you, most of you, all of you, that are persons of judicious and conscientious Piety, do heartily deprecate it, and would seriously avoid it to the best of your skill and power, as indeed you have great cause, both in Prudence and Conscience, in Piety and Policy: yet I believe none of you can flatter your selves, that the next Century shall defend the Reformed Religion in *England* from Romish Pretensions, Perswasions and Prevalencies, as the last hath done, while the Dignity, Order and Authority of the Ministry, the Government of excellent Bishops, the Majesty and Unity of this Reformed Church and its Religion, were all maintained by the unanimous vote, consent and Power of all Estates.

Nay, the Dilemma and distressed choice of Religion is now reduced to this, that many peaceable and well-minded Christians, haveing been so long harrassed, bitten and worried with novell Factions and pretended Reformations, would rather chuse that there Posterity (if they may but have the excuse of ignorance in the main controversies, to plead for Gods mercy

in their joyning to that Communion which hath so strong a relish of *Egyptian* Leeks and Onions, of Idolatry and Superstition, besides unchristian Arrogancy and intolerable Ambition; that their Posterity, (I say) shall return to the Roman party, which hath something among them setled, orderly and uniform, becoming Religion, than to have them ever turning and tortured upon *Ixion's* wheel, catching in vain at fanciful Reformations, as *Tantalus* at the deceitful waters, rolling with infinite pains and hazard the Reformed Religion, like *Sisyphus* his Stone, sometimes asserting it by Law and Power, otherwhile exposing it to popular Liberty and Looseness; than to have them tossed to and fro with every wind of Doctrine, with the Fædities, Blasphemies, Animosities, Anarchies, Dangers and confusions, attending fanatick Fancies and quotidian Reformations, which like botches or boiles from surfeited and unwholsome bodies, do daily break out among those Christians, who have made no rule of Religion but their own humours, and no bounds of their Reformations but their own Interests; the first makes them ridiculous, the second pernicious to all sober Christians.

Whereas the Roman Church, however tainted with rank Errours and dangerous Corruptions in Doctrine and Manners (which forbid us under our present convictions to have in those things any visible sacred communion with them, though we have a great charity and pity for them; Charity in what they still retain good; Pity, in what they have erred from the Rule and Example of Christ and his Catholick Church;) yet it cannot be denied, without a brutish blindness and injurious slander (which only serves to gratifie the gross Antipathies of the gaping vulgar) that the Church of *Rome*, among its Tares and Cockle,

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its Weeds and Thornes hath many wholsome Herbs, and holy Plants growing; much more of Reason and Religion, of good Learning and sober Industry, of Order and Polity, of Morality and Constancy, of Christian Candor and Civility, of common Honesty and Humanity, becoming grave men and Christians, by which to invite after-Ages and your Posterity to adhere to it and them, rather than to be everlastingly exposed to the profane bablings, endless janglings, miserable manglings, childing confusions, Atheistical indifferencies and sacrilegious furies of some later spirits, which are equally greedy and giddy, making both a play and a prey of Religion, who have nothing in them comparable to the Papal party, to deserve your or your Posteritie's admiration or imitation, but rather their greatest caution and prevention: For you will find what not I onely, but sad experience of others may tell you, that the sythes and pitch-forks of these petty Sects and Plebeian Factions will be as sharp and heavy as the Papists Swords and Faggots heretofore were, both to your religious and civil Happiness.

Rigid be not for Episcopacy,
Nor too much earnest for Presbytery;
No Faction espouse, what e're it be,
For by that means may enter POPERY.

Mr. *Hooker*.

WIth our contentions their irreligious humor also is much ſtrengthened; nothing pleaſeth them better than theſe manifold oppoſitions about the matter of Religion, as well for that they have the more opportunity to learn on one ſide, how the other may be oppugned, and ſo weaken the credit of all unto themſelves; as alſo becauſe by their hot purſuit of lower Controverſies amongſt men profeſſing Religion, and agreeing in the principal foundations thereof, time will cauſe Alteration to grow: For which purpoſe when they ſee occaſion they ſtick not ſometimes in other mens perſons, yea ſometimes without any vizard at all, directly to try, what the moſt religious are able to ſay in defence of the higheſt points, whereupon all Religion dependeth. Now for the moſt part it ſo falleth out touching things that are generally received, that although in themſelves they be moſt certain, yet becauſe men preſume them granted of all, we are hardly able to bring ſuch proof of their certainty, as may ſatisfie gainſayers, when ſuddenly, and beſides expectation they require the ſame at our hands, which unpreparation and unreadineſs, when they find in us, they turn it to the ſoothing up of themſelves in that accurſed fancy, whereby they would fain believe that the hearty devotion of ſuch as indeed fear God, is nothing elſe but a kind of harmleſs Error, bred and confirmed in them by the flight of wiſer men.

Dr.

Dr. *Sutcliffe.*

H*Aud vanus timor*, &c. Its no vain fear which ſome wiſe men have entertained upon their experience of affairs, that theſe unhappy Queſtions about indifferent things managed by the ſubtile Jeſuites, thereby to diſturb the peace and ſettlement of our Church, until at laſt they enjoy their long expected opportunity to ſet up themſelves, and reſtore the exploded Tyranny and Idolatry of the Church of *Rome*.

FINIS.